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According to native traditions, the Black Lolos wrote anciently on hardened dough; the White, or Reclaimed Lolos on linen. At present paper is solely used.

Père Vial finishes his interesting study by giving the text and translation of the native legend of the deluge, one of the most celebrated of their myths, and which is recited at betrothals, marriages, and deaths.

Nearly all Lolo books are prayers or on the subject of divination. Their prayers are series of descriptions or narratives, and Père Vial adds that he has seen none in which the deity is personally and directly invoked.

There are also "family books" or genealogies, in which all purchases, sales, or divisions of family property are recorded and, possibly, some details concerning the tribes; but the author had, at the date of writing, been unable to examine any works of this class.

W. W. ROCKHILL.

"The Golden Bough," a Study in Comparative Religion. By J. G. Frazer, M. A., Fellow of Trinity College, Cambridge. London and New York: Macmillan & Company, 1890.

Professor Frazer is by no means a stranger to the American reading public. Two years ago he published his monograph on "Totemism," which met with a most cordial and well-deserved reception on both sides of the Atlantic. The abundance of citations and references supplied proved him to be an erudite scholar, conscientiously desirous of making clear to his readers every argument or hypothesis advanced in his text.

There is no carelessness in his method. The smallest item is worked and polished with as much attention as the more prominent sections of his thesis.

"The Golden Bough" shows the same skillful massing of facts and an equally brilliant appreciation of their correlation and interdependence, and an equally graceful manner of delineation. This work might be defined as an explanation of anthropological questions from the standpoint of folk-lore and folk-usage; or, rather, a demonstration of the fact that there is scarcely any fragment of folk-knowledge that cannot be made to discharge a most important function in anthropological study.

There are subdivisions treating upon the superstitions clinging about the mistletoe—the traces of tree-worship, still observable in Europe; the quaint customs connected with many rustic games and harvest ceremonials, the ideas of the “folk” about the human hair, nails, etc., etc.—all of which are traced back to pre-Christian ages and modes of religious belief.

There is not a line in either one of these beautifully printed volumes of more than 400 large octavo pages each that will not be read with advantage by the scholar or with fascinating interest by the non-scientific public.

In typographical execution it is one of the best works which have appeared this season.

JOHN G. BOURKE.

The Two Lost Centuries of Britain. By Wm. H. Babcock. Philadelphia: J. B. Lippincott Company, 1890. 12mo, pp. 239.

This little book deals with the obscure and interesting period of British history, from the withdrawal of the Roman legions to the final establishment of the Saxon supremacy, and is, as the author tells us, “the outgrowth of an earnest endeavor to see clearly in my own mind and for my own purposes a part of the life of the sixth century of Britain.” The long but hopeless struggle of the native Keltic tribes and their heroic resistance under the half-mythic King Arthur are described in a concise and attractive style. With regard to the gradual mingling of the two races, instead of the utter extermination of one by the other, as some would have us believe was the case, the author says: “From inroad after inroad many [of the native Britons] no doubt had fled beyond the border, but some would accept servitude to remain in their old homes; others would be allowed to live as they had lived before, and still others would come trooping in for work or trade when the wild foragers were known to have taken to farming.” The forest and marsh lands were all Keltic, and “along the skirts of the forest Celt and Saxon must have intermingled; along the Wantsum the Scandinavian with the eminently composite Roman.”

JAMES MOONEY.